A CATECHISM

Containing

The Substance of the

Christian Religion

IN THE

WORDS and *PHRASES*

OF

SCRIPTURE.

IMPRIMATUR,

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BIBLIOTHECA BODLEIANA

A CATECHISM.

Q. *HOw came the Heavens and the Earth to be?*

A. In the beginning God created the Heavens and the Earth. *Gen.* 1. 1.

Q. *How came your self to be, and the rest of Mankind?*

A. God made of one Blood all Nations of Men for to dwell on all the face of the Earth. *Acts* 17. 26.

Q. *Why did God create all things?*

A. For his Pleasure (or the fulfilling of his Will) they are and were created. *Rev.* 4. last.

Q. *Why did God make your self and all Men?*

A. That we might seek the Lord, (*that is, do his Will, and enjoy his Favour.*) *Acts* 17. 27.

Q. *Who preserveth you, and bestoweth upon you the good things you enjoy?*

A. (*a*) The Lord preserveth both Man and Beast. (*b*) He giveth unto All, Life and Breath, and all Things.

(*a*) *Psal.* 36. 6. (*b*) *Acts* 17. 25.

Q. *What good Things hath God bestowed upon you?*

A. If I should declare and speak of them, they are more than can be numbred. *Psal.* 40. 5.

Q. *What doth God require of you for his wonderful Goodness and loving Kindness to you?*

A. He hath shewed thee, O Man, what is good: and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God? *Micah* 6. 8.

Q. *You have told me that God* made *and* preſerveth *the World, doth he not alſo* govern *it and all Things therein?*

A. (*a*) God judgeth the People righteouſly, and governs the Nations upon Earth. (*b*) He hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.

(*a*) *Pſal.* 67. 4. (*b*) *Pſal.* 103. 19.

Q. *Is there any more than one God?*

A. There is none other God but one. 1 *Cor.* 8. 4.

Q. *What is ſaid of the Father, the Son, and the Holy Ghoſt?*

A. It is ſaid, That theſe Three are One, 1 *Joh.* 5. 7.

Q. *Can you perfectly underſtand what God is?*

A. I cannot by ſearching find out God, I cannot find out the Almighty to Perfection. *Job* 11. 7.

Q. *How hath God diſcovered himſelf to Mankind?*

A. The inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead, ſo that the *Heathens themſelves* are without excuſe: And that which may be known of God is manifeſt in them, for God hath ſhewn it unto them. *Rom.* 1. 20, 19.

Q. *Hath God made himſelf known any otherwiſe than by his Works of Creation and Providence?*

A. Yes; He ſpake in times paſt to the Fathers by the Prophets, and hath in theſe laſt days ſpoken to us by his Son. *Heb.* 1. 1.

Q. *What do the holy Scriptures inform us concerning God's Nature and Perfections?*

A. The holy Scriptures inform us, that (*a*) God is a Spirit, who is (*b*) from everlaſting to everlaſting, (*c*) moſt holy, (*d*) moſt good and merciful, (*e*) moſt juſt, (*f*) moſt faithful, (*g*) moſt wiſe, and (*h*) moſt powerful.

(*a*) *Joh.* 4. 24. (*b*) *Pſ.* 90. 2. (*c*) *Rev.* 4. 8. (*d*) *Mat.* 19. 17. *Pſ.* 103. 8. (*e*) *Pſ.* 11. 7. (*f*) *Deut.* 7. 9. (*g*) *Pſ.* 147. 5. (*h*) *Luke* 18. 27. *Dan.* 4. 35.

Q. *What do you underſtand by God's being a Spirit?*

A. I underſtand by God's being a Spirit, that he (*a*) hath not Fleſh and Bones, (*b*) is inviſible, and no Man hath ſeen or can ſee him (*with the Eyes of his Body*) (*c*) and

(c) and that there is no likeneſs that we can compare unto him.

(a) *Luke* 24. 39. (b) 1 *Tim.* 1. 17. *Chap.* 6. 16. (c) *Eſay* 40. 18.

Q. *What learn you from God's being a Spirit?*

A. I learn from God's being a Spirit, that he muſt be worſhipped in Spirit and in Truth. [*Or with the Soul as well as the Body.*] *Joh.* 4. 24.

Q. *What learn you from his being inviſible?* &c.

A. I learn from his being inviſible, that we ſhould take good heed to our ſelves, leſt we make to our ſelves any Likeneſs to worſhip him, or graven Images. *Deut.* 4. 15, 16. *Exod.* 20. 45.

Q. *What do you underſtand by God's being moſt Holy?*

A. I underſtand by God's being moſt Holy, (a) that the Way of the Wicked is Abomination to the Lord, and that (b) he cannot be tempted with Evil, neither tempteth he any Man.

(a) *Prov.* 15. 9. (b) *Jam.* 1. 13.

Q. *What underſtand you by God's being moſt Good?*

A. I underſtand by God's being moſt Good, that (a) he is good unto all, (b) and ſatisfies the Deſire of every living Thing, (c) and giveth to all Men liberally, and upbraideth not.

(a) *Pſ.* 145. 9. (b) *Verſ.* 16. (c) *Jam.* 1. 5.

Q. *What underſtand you by God's being moſt Merciful?*

A. I underſtand by God's being moſt Merciful, (a) that his tender Mercies are over all his Works; (b) that he is full of Compaſſion and Long-ſuffering, forgiving Iniquity, Tranſgreſſion and Sin: (c) That he is not willing that any ſhould periſh, but that all ſhould come to Repentance: (d) And doth not afflict willingly, nor grieve the Children of Men.

(a) *Pſ.* 145. 9. (b) *Exod.* 34. 67. (c) 2 *Pet.* 3. 9. (d) *Lam.* 3. 33.

Q. *What is meant by God's being moſt Juſt?*

A. By God's being moſt Juſt, is meant, (a) that he is no Reſpecter of Perſons, but in every Nation he that feareth him, and worketh Righteouſneſs is accepted of him.

(b) That

(b) That God the Judg of all the Earth will do right, and (c) that he will not lay upon Man more than is right.

(a) *Acts* 10. 34. (b) *Gen.* 18. 25. (c) *Job* 34. 23.

Q. *What is meant by God's being most True and Faithful?*

A. By God's being most True and Faithful is meant, that (a) he cannot lie, (b) and that he keepeth Covenant and Mercy to them that love him and keep his Commandments.

(a) *Titus* 1. 2. (b) *Dan.* 9. 4.

Q. *What is meant by God's being most Wise?*

A. By God's being most Wise is meant, that (a) he understandeth our Thoughts afar off, and is acquainted with all our Ways: (b) And that his Judgments are unsearchable, and his Ways past finding out.

(a) *Ps.* 139. 2, 3. (b) *Rom.* 11. 33.

Q. *What understand you by God's being most Powerful?*

A. By God's being most Powerful I understand, (a) that with him nothing is impossible, and (b) that he doth whatsoever he pleases in Heaven and in Earth.

(a) *Luke* 1. 37. (b) *Ps.* 135. 6.

Q. *Now because that Knowledg which leads not to Practice is but little worth, tell me what* Duties *you learn from these several Attributes or Perfections of the Divine Nature? And first, What learn you from the unspotted Purity and Holiness of God?*

A. I learn from the Purity and Holiness of God, that (a) as he who hath called me is holy, so ought I to be holy in all manner of Conversation, (b) and to purify my self as God is pure.

(a) 1 *Pet.* 1. 15. (b) 1 *Joh.* 3. 3.

Q. *What learn you from the infinite Goodness and Mercy of God?*

A. (a) The Goodness of God leadeth me to Repentance, (b) and to love the Lord my God with all my Heart and Soul; and (c) I learn that I ought to be merciful as my Heavenly Father is merciful.

(a) *Rom.* 2. 4. (b) *Mark* 12. 30. (c) *Luke* 6. 36.

Q. *What learn you from God's Justice and Righteousness?*

A. I learn from God's Justice and Righteousness four Things.

Q. *What*

Q. *What are they?*

A. First, (*a*) That I should humble my self under the mighty Hand of God, and accept of the Punishment of mine Iniquity.

Secondly, (*b*) That I should pass the time of my sojourning here in the fear of God, who without respect of Persons judgeth according to every Man's Work.

Thirdly, (*c*) That I should not go beyond or defraud my Brother in any matter, the Lord being the Avenger of all such.

Fourthly, (*d*) That I should not avenge my self, but commit my self to him that judgeth righteously.

(*a*) 1 *Pet.*5.6. *Lev.*26.41. (*b*) 1 *Pet.*1.17. (*c*) 1 *Thess.* 4.6. (*d*) *Rom.* 12.19. 1 *Pet.*2.23.

Q. *What doth God's Truth and Faithfulness teach you?*

A. God's Truth and Faithfulness teach me three Things.

Q. *Which are they?*

A. (*a*) First, To speak the Truth in my Heart, lying Lips being an Abomination to the Lord.

Secondly, (*b*) To trust in the Lord, and do good.

Thirdly, (*c*) To hold fast the Profession of my Faith without wavering, he being faithful that hath promised; and (*d*) to commit the keeping of my Soul to him in well-doing as to a faithful Creator, when I suffer according to the Will of God.

(*a*) *Ps.*15.2. *Prov.*12.22. (*b*) *Ps.*37.3. (*c*) *Heb.*10.23. (*d*) 1 *Pet.* 4.19.

Q. *What doth God's infinite Wisdom teach you?*

A. God's infinite Wisdom teacheth me; First, (*a*) That I ought not to be wise in my own Conceit, nor lean to my own Understanding, knowing that the Wisdom of this World is Foolishness with God.

Secondly, (*b*) It teacheth me whatsoever I do, to do it heartily, as to the Lord and not unto Men, because the Lord searcheth all Hearts.

(*a*) *Rom.*12.16. *Prov.* 3.5. 1 *Cor.*3.19. (*b*) *Col.*3.23. 1 *Chron.* 28.9.

Q. *What learn you from God's infinite Power?*

A. I learn from God's infinite Power: First, (*a*) That I ought to fear him, and tremble at his Presence.

Secondly, (*b*) That I ought to truſt in him, being fully perſwaded, that what he hath promiſed, he is able alſo to perform.

(*a*) *Mat.* 10. 28. *Jer.* 5. 22. (*b*) *Pſ.* 56. 4. *Rom.* 4. 21.

Q. *Having given me an Account of your Knowledg concerning God the Father, I next ask you what you think of the Knowledg of* Jeſus Chriſt? *Is this alſo neceſſary?*

A. Yes verily: For this is Life eternal, to know the only true God, and Jeſus Chriſt whom he hath ſent. *Joh.* 17. 3.

Q. *What moved God the Father to ſend* Jeſus Chriſt?

A. God who is rich in Mercy, for his great Love wherewith he loved us, did ſhew the Riches of his Grace, in his Kindneſs towards us, through Jeſus Chriſt, *Eph.* 2. 4, 7.

Q. *For what purpoſe did God ſend his Son* Jeſus *into the World?*

A. (*a*) We know that he was manifeſted to take away our Sins. (*b*) And God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved, (*c*) and have everlaſting Life.

(*a*) 1 *Joh.* 3. 5. (*b*) *Joh.* 3. 17. (*c*) *Chap.* 3. 16.

Q. *Have all Men then ſinned, and by Sin deſerved Death?*

A. (*a*) All have ſinned and come ſhort of the Glory of God; (*b*) And the Wages of Sin is Death.

(*a*) *Rom.* 3. 23. (*b*) *Rom.* 6. 23.

Q. *What is Sin?*

A. Sin is the Tranſgreſſion of the Law. 1 *Joh.* 3. 4.

Q. *Did not God make Man upright?*

A. God hath made Man upright, but he hath ſought out many Inventions. *Eccl.* 7. 29.

Q. *Who of Mankind committed the firſt Sin?*

A. Our firſt Parents, *Adam* and *Eve.*

Q. *What Sin did they commit?*

A. They did eat of the Tree, whereof God commanded that they ſhould not eat. *Gen.* 3. 6, 11, 12.

Q. *Who*

Q. *Who tempted them to this Sin?*

A. The Serpent (that is, *the Devil*) beguiled *Eve*, and she did eat, and she gave to *Adam* of the Tree, and he did eat. *Gen.* 3. 13, 12.

Q. *By what Temptation did the Serpent prevail with* Eve?

A. The Serpent said unto the Woman, You shall not surely die: For God knows that in the Day ye eat thereof, then your Eyes shall be opened: and ye shall be as Gods, knowing Good and Evil. And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit thereof, and did eat, and gave also to her Husband with her, and he did eat. *Gen.* 3. 4, 5, 6.

Q. *What did follow upon* Adam's *Sin?*

A. By that one Man, Sin entred into the World, and Death by Sin; and so Death passed upon all Men: for that all have sinned. *Rom.* 5. 12.

Q. *What did Christ when he was upon* Earth *to save us from Sin, and the Punishment due to it?*

A. (*a*) Christ, first, made known to us all things that he had heard from his Father.

Secondly, (*b*) He left us an Example that we should follow his Steps.

Thirdly, (*c*) He was made a Curse, (or, *Died on the Cross for us*) and (*d*) gave himself for us an Offering and a Sacrifice to God for a sweet-smelling Savour.

(*a*) *Joh.* 15. 15. (*b*) 1 *Pet.* 2. 21. (*c*) *Gal.* 3. 13. (*d*) *Eph.* 5. 2.

Q. *What do the Apostles of Christ declare concerning him?*

A. They declare that (*a*) he is the only begotten Son of the Father, (*b*) and God blessed for ever; (*c*) that he was conceived of the Virgin *Mary* by the Holy Ghost; (*d*) that he went up and down doing Good; (*e*) that he was approved of God by Miracles, Wonders and Signs; (*f*) that he was in all Points tempted like as we are, yet without Sin; (*g*) that he died for our Sins, and was buried,

buried, and roſe again the third Day, (*b*) and was received up into Heaven, and ſate at the Right-hand of God, (*i*) and that from thence he ſhall come again, (*k*) to judge the Quick and Dead, (*l*) at the end of the World.

(*a*) *Joh.* 1. 14. (*b*) *Rom.* 9. 5. (*c*) *Luke* 1. 31, 35. (*d*) *Acts* 10. 38. (*e*) *Acts* 2. 22. (*f*) *Hebr.* 4. 15. (*g*) 1 *Cor.* 15. 3, 4. (*h*) *Mark* 16. 19. (*i*) *Acts* 1. 11. (*k*) *Ch.* 10. 42. (*l*) *Mat.* 13. 40.

Q. *What doth Chriſt, now he is in* Heaven, *to ſave us from Sin and Miſery?*

A. (*a*) He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. And (*b*) we have an Advocate with the Father, Jeſus Chriſt the Righteous.

(*a*) *Heb.* 7. 25. (*b*) 1 *Joh.* 2. 1.

Q. *For whom of Mankind did Chriſt die?*

A. (*a*) He gave himſelf a Ranſom for all: (*b*) He is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World: (*c*) He taſted Death for every Man: (*d*) And as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men, to juſtification of Life.

(*a*) 1 *Tim.* 2. 6. (*b*) 1 *Joh.* 2. 2. (*c*) *Heb.* 2. 9. (*d*) *Rom.* 5. 18.

Q. *Is there nothing for* us *to do, that we may receive forgiveneſs of Sin, and eternal Life through Chriſt?*

A. God forbid I ſhould think ſo: for the Scripture telleth us, that (*a*) we muſt repent and be converted, that our Sins may be blotted out; and (*b*) that God ſo loved the World, that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting Life. (*c*) And that he is the Author of eternal Salvation to them that obey him.

(*a*) *Acts* 3. 19. (*b*) *Joh.* 3. 16. (*c*) *Heb.* 5. 9.

Q. *Shall that Willingneſs to obey God's Commandments be accepted, which only produceth weak Endeavours?*

A. No,

A. No, but we must strive to enter in at the Strait Gate; because many will seek, (*a*) *in an idle lazy Manner*, to enter in, and shall not be able.

(*a*) *Luke* 13. 24.

Q. *Then we must repent and believe, and obey the Gospel, or we shall receive no benefit by the Death of Christ?*

A. (*a*) Except we repent we shall all perish: (*b*) And he that believeth not, shall be damned. (*c*) And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are evil.

(*a*) *Luke* 13. 3. (*b*) *Mark* 16. 16. (*c*) *Joh.* 3. 19.

Q. *Is it not sufficient, if we obey some of Christ's Precepts; or is it necessary that we obey them all?*

A. Yes verily, (*a*) for he that keepeth the whole Law, and yet offends in one Point, [*or allows himself in Disobedience to some one Law*] is guilty of all. [*or is liable to the same Punishment for kind that is due to the breach of all.*]

(*a*) *James* 2. 10.

Q. *Will not Faith at all profit us, except it be joined with Repentance and Obedience to Christ's Precepts?*

A. No surely, (*a*) for Faith without Works is dead, being alone: And (*b*) the Devils believe and tremble.

(*a*) *Jam.* 2. 17, 20. (*b*) *Vers.* 19.

Q. *Seeing that Justification or Pardon of Sin is several times ascribed to Faith, and Faith is said to be imputed for Righteousness, what kind of Faith do the Scriptures mean?*

A. The Scriptures mean such a Faith as (*a*) purifies the Heart, (*b*) and worketh by Love.

(*a*) *Acts* 15. 9. (*b*) *Gal.* 5. 6.

Q. *What is that Repentance that shall obtain Mercy?*

A. That Repentance that shall obtain Mercy, is (*a*) the forsaking our wicked Ways and Thoughts, and returning to the Lord, (*b*) and doing Works meet for it.

(*a*) *Esay* 55. 7. (*b*) *Acts* 26. 20.

Q. *Can you by your believing, repenting, and doing good Works,* deserve *at God's hands the Pardon of your Sins and eternal Life?*

A. No,

A. No, (*a*) but when we have done all thoſe things that are commanded, we muſt ſay that we are unprofitable Servants: (*b*) And not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, (*c*) and the Riches of his Grace.

(*a*) *Luke* 17. 10. (*b*) *Titus* 3. 5. (*c*) *Eph.* 1. 6, 7.

Q. *What is the Subſtance of thoſe Duties which the Goſpel of Chriſt requires of you?*

A. The Grace of God, that bringeth Salvation to all Men, hath appeared, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World. *Titus* 2. 11, 12.

Q. *What is it to live* Godly?

A. To live *Godly* is (*a*) to ſerve the Lord with Gladneſs, and (*b*) to worſhip him with Fear and Reverence, (*c*) and in all our Ways acknowledg him.

(*a*) *Pſ.* 106. 2. (*b*) *Heb.* 12. 28. (*c*) *Prov.* 3. 6.

Q. *Is God alone to be worſhipped, or may we alſo give Religious Worſhip to Saints and Angels, as the Papiſts do?*

A. It is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Matth.* 4. 10.

Q. *What is it to live* Soberly?

A. To live *Soberly*, is to abſtain from theſe Works of the Fleſh, (*a*) Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Hatred, Wrath, Striſe, Seditions, Hereſies, Envyings, Drunkenneſs, Revellings, and ſuch like: and (*b*) Covetouſneſs, (or ſetting our Affections upon things below) which is Idolatry.

(*a*) *Gal.* 5. 19, 20, 21. (*b*) *Col.* 3. 5.

Q. *What is it to live* Righteouſly?

A. To live *Righteouſly* is, Whatſoever I would that Men ſhould do unto me, to do even ſo unto them, for this is the Law and the Prophets. *Mat.* 7. 12.

Q. *What is your Duty towards the King and the higher Powers?*

A. My Duty towards the King and the higher Powers, is to (*a*) pray for him, and all that are put in Authority under him, (*b*) to honour Him and them, (*c*) and to be ſubject unto them.

(*a*) 1 *Tim.* 2. 2. (*b*) 1 *Pet.* 2. 17. (*c*) *Rom.* 13. 1.

Q.

Q. *Why muſt we be ſubject to them?*

A. We muſt needs be ſubject not only for Wrath, [or, *for fear of their Sword*] but alſo for Conſcience ſake. *Rom.* 13. 5.

Q. *How doth Conſcience towards God oblige us to be ſubject?*

A. Becauſe there is no Power but of God, the Powers that be are ordained of God: whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God: and they that reſiſt, ſhall receive to themſelves Damnation. *Rom.* 13. 1, 2.

Q. *But muſt you yield* active *Obedience to your Governours, if they ſhould require of you what God hath expreſly forbidden?*

A. Whether it be right in the Sight of God, to hearken unto Men more than unto God, judg ye. *Acts* 4. 19.

Q. *What is your Duty towards the Biſhops and Spiritual Governours and Teachers which Chriſt hath ſet over his Church.*

A. My Duty is to obey them that have the Rule over me, and ſubmit my ſelf, for they watch for our Souls as thoſe that muſt give account. *Heb.* 13. 17.

Q. *What other Duties do you owe to them?*

A. I am alſo to (*a*) eſteem thoſe that are over us in the Lord, and admoniſh us, very highly in love for their Work's ſake. And (*b*) he that is taught in the Word, ſhould communicate to him that teacheth in all good things.

(*a*) 1 *Theſſ.* 5. 12, 13. (*b*) *Gal.* 6. 6.

Q. *Is it lawful for you to publiſh the Faults of your Civil or Eccleſiaſtical Governours?*

A. It is written, Thou ſhalt not ſpeak evil of the Ruler of thy People. *Acts* 23. 5.

Q. *This puts me in mind to ask you, Whether that Man can be religious who bridleth not his Tongue?*

A. If any Man among you ſeemeth to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain. *James* 1. 26.

Q. *What is the Duty of Children towards their Parents?*

A. 'Tis the Duty of Children to (*a*) honour their Father and Mother, which is the first Commandment with Promise: (*b*) And to obey them in all things, for this is well pleasing unto the Lord.

(*a*) *Eph.* 6. 2. (*b*) *Col.* 3. 20.

Q. *What is the Duty of Parents towards their Children?*

A. 'Tis the Duty of Parents not to provoke their Children to Wrath, but to bring them up in the Nurture and Admonition of the Lord. *Eph.* 6. 4.

Q. *What is the Duty of Servants towards their Masters?*

A. 'Tis the Duty of Servants to be obedient to their own Masters, and to please them well in all things, not answering again, nor purloyning, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things. *Tit.* 2. 9, 10.

Q. *What if they have froward Masters, must they be subject to such?*

A. They ought to be subject to their Masters with all Fear, not only to the good and gentle, but also to the froward. 1 *Pet.* 2. 18.

Q. *How should Servants obey their Masters?*

A. They should obey their Masters, not with Eye-Service, as Men-pleasers, but in Singleness of Heart, fearing God. *Col.* 3. 22.

Q. *What Encouragement have Servants thus to obey their Masters?*

A. Of the Lord they shall receive the Reward of the Inheritance, for they serve (*in so doing*) the Lord Christ. *Col.* 3. 24.

Q. *What Encouragement have they to suffer patiently from froward Masters?*

A. This is thank-worthy, if a Man for Conscience towards God endure Grief, suffering wrongfully; and if when we do well and suffer for it, we take it patiently; this is acceptable with God. 1 *Pet.* 2. 19, 20.

Q. *What is the Duty of Masters towards their Servants?*

A. 'Tis the Duty of Masters (*a*) to give to their Ser-

vants

vants that which is just and equal: (*b*) And to forbear Threatning.

(*a*) *Col.* 4. 1. (*b*) *Eph.* 6. 9.

Q. *Why should they do so?*

A. Because they have also a Master in Heaven, neither is there respect of Persons with God. *Col.* 4. 1.

Q. *What is the Duty of Husbands towards their Wives?*

A. 'Tis the Duty of Husbands to love their Wives, and not be bitter against them. *Col.* 3. 19.

Q. *How should Husbands love their Wives?*

A. They should love them (*a*) as Christ loved the Church, and gave himself for it: And (*b*) so ought Men to love their Wives as their own Bodies.

(*a*) *Eph.* 5. 25. (*b*) *Vers.* 28.

Q. *Ought not Husbands to dwell with their Wives?*

A. A Man ought to forsake Father and Mother, and to cleave to his Wife, and they two shall be one Flesh. *Mat.* 19. 5.

Q. *What is the Duty of Wives towards their Husbands?*

A. 'Tis the Duty of Wives to (*a*) see that they reverence their Husbands, and (*b*) submit unto them as unto the Lord.

(*a*) *Eph.* 5. 33. (*b*) *Vers.* 22.

Q. *Why should they do so?*

A. Because the Husband is Head of the Wife, even as Christ is Head of the Church. *Eph.* 5. 23.

Q. *What if the Husband be an Infidel or wicked Man?*

A. St. *Peter* saith, Ye Wives be in subjection *to your own* Husbands, that if any obey not the *Word*, they also may without the *Word* be won by the *Conversation* of the Wives, while they behold your *chaste Conversation coupled with Fear.* 1 Pet. 3. 1.

Q. *How should you behave your self towards the* Aged?

A. I ought to (*a*) rise up before the hoary Head, and to honour the Face of the old Man: (*b*) For the hoary Head is a Crown of Glory, if it be found in the Way of Righteousness.

(*a*) *Lev.* 19. 32. (*b*) *Prov.* 16. 31.

Q. *What is your Duty towards Strangers?*

A. I may not be forgetful to entertain Strangers, for thereby ſome have entertained Angels unawares. *Heb.* 13. 2. *Mat.* 25. 35.

Q. *What is your Duty towards the Poor and Needy?*

A. I ought to be (*a*) pitiful towards them, and (*b*) tender-hearted, (*c*) and to remember them that are in Bonds, as bound with them, and them which ſuffer Adverſity, as being my ſelf alſo in the Body.

(*a*) 1 *Pet.* 3. 8. (*b*) *Eph.* 4. 32. (*c*) *Heb.* 13. 3.

Q. *Is it enough to pity them, and to be ſorry for their Condition?*

A. By no means, (*a*) for if a Brother or Siſter be naked and deſtitute of daily Food, and I ſay to him, Depart in peace, be you warmed and filled, but give them not thoſe things which are needful to the Body, what doth it profit? Therefore (*b*) to do good and communicate I may not forget, for with ſuch Sacrifices God is well pleaſed.

(*a*) *Jam.* 2. 15, 16. (*b*) *Heb.* 13. 16.

Q. *Ought he to give Alms who gets his Living by the Labour of his Hands?*

A. Let him that ſtole ſteal no more, but rather let him labour, working with his Hands the thing that is good, that he may have to give to him that needeth. *Eph.* 4. 28.

Q. *For what End ſhould you give* Alms?

A. My Light ſhould ſo ſhine before Men, that they may ſee my *good Works*, and glorify our Father which is in Heaven. *Mat.* 5. 16.

Q. *For what End may you not give* Alms?

A. I (*a*) may not do my Alms before Men to be ſeen, (*b*) or have Glory of them, otherwiſe I have no reward of my Father which is in Heaven.

(*a*) *Mat.* 6. 1. (*b*) *Verſ.* 2.

Q. *What if you find your ſelf ſtrongly tempted to Vain-glory, and to deſire the Praiſe of Men in giving your* Alms?

A. In that caſe, my Left-hand ſhould not know what my Right-hand doth. [Or, *I ſhould give very ſecretly.*] *Matth.* 6. 3.

Q. *With*

Q. *With what Mind ought you to give?*

A. I ought to be ready to distribute, and willing to communicate, not to give grudgingly or of necessity, for God loveth a chearful Giver. 1 *Tim.* 6. 18. 2 *Cor.* 9. 7.

Q. *Can a Man love God, who refuseth to relieve the Needy, when he is able?*

A. Who so hath this World's Goods, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? 1 *Joh.* 3. 17.

Q. *What then is pure and undefiled Religion?*

A. Pure Religion and undefiled before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep our selves unspotted from the World. *Jam.* 1. 27.

Q. *To whom ought you to do good?*

A. As we have opportunity we must do good unto all Men, especially to them who are of the Houshold of Faith. *Gal.* 6. 10.

Q. *What Encouragement have you to be merciful and charitable?*

A. (*a*) Blessed are the Merciful, for they shall obtain Mercy: And (*b*) if we are rich in good Works, we shall lay up for our selves a good Foundation against the time to come, that we may lay hold of Eternal Life.

(*a*) *Mat.* 5. 7. (*b*) 1 *Tim.* 6. 19.

Q. *Are there not Promises of* Temporal *good things also to the Merciful and Charitable?*

A. Yes: (*a*) Blessed is the Man that considereth the Poor, the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed upon the Earth: (*b*) And his Seed is blessed.

(*a*) *Ps.* 41. 1, 2, 3. *&c.* (*b*) *Ps.* 37. 26.

Q. *What was* David's *Observation concerning the merciful Man?*

A. *David* saith, I have been young, and now am old, yet have I not seen the Righteous [or, *merciful Man*] forsaken, nor his Seed begging Bread. *Ps.* 37. 25.

Q. *What was his Son* Solomon's *Observation?*

A. There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty. *Prov.* 11. 24.

Q. *But you believe that God may in Faithfulness, for great and wise Ends, suffer a merciful and good Man to fall into Afflictions, notwithstanding the fore-mentioned Promises?*

A. Yes: (*a*) For we know all things work together for good unto them that love God: (*b*) And these light Afflictions which are but for a moment, work for them a far more exceeding and eternal Weight of Glory.

(*a*) *Rom.* 8. 28. (*b*) 2 *Cor.* 4. 17.

Q. *You have well told me your Duty towards the Poor and Needy, God grant that you practise it: Tell me next your Duty towards your Brother that hath offended you?*

A. We ought to forbear one another, and forgive one another, even as God for Christ's sake hath forgiven us. *Col.* 3. 12. *Eph.* 4. 32.

Q. *How often shall thy Brother sin against thee, and thou forgive him? till seven times?*

A. Yes: Until seventy times seven. *Mat.* 18. 22.

Q. *What if you do not forgive your Brother his Trespasses?*

A. Neither will my heavenly Father forgive me my Trespasses. *Mat.* 6. 15.

Q. *What is your Duty towards your Brother that hath offended* God?

A. I must not hate my Brother in my Heart, but in any wise rebuke my Neighbour, and not suffer Sin upon him. *Lev.* 19. 17.

Q. *What Encouragement have you so to do?*

A. If any Man err from the Truth, and one convert him, let him know that he which converteth a Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a multitude of Sins. *Jam.* 5. 20.

Q. *How should we reprove our sinning Brother?*

A. If any Man be overtaken in a Fault, they that be Spiritual should restore such a one with a Spirit of Meekness, considering themselves lest they also be tempted. *Gal.* 6. 1.

Q. *Is it not your Duty to be as favourable as may be in judging your Brother?*

A.

A. Our Lord hath ſaid, (*a*) Judg not that ye be not judged: For with what Judgment ye judg, ye ſhall be judged. And, (*b*) who art thou that judgeſt another Man's Servant? to his own Maſter he ſtandeth or falleth.

(*a*) *Mat.* 7. 1, 2. (*b*) *Rom.* 14. 4.

Q. *How ought thoſe that are ſtrong and knowing, to behave themſelves towards the weak and ignorant?*

A. They that are ſtrong, ought to bear the Infirmities of the Weak, and not to pleaſe themſelves. *Rom.* 15. 1.

Q. *What is your Duty towards your Enemies?*

A. 'Tis my Duty to love mine Enemies. *Mat.* 5. 44.

Q. *How ſhould you ſhew your Love to your Enemies?*

A. By (*a*) not rendring Evil for Evil, or Railing for Railing, but contrariwiſe, bleſſing: (*b*) And by overcoming Evil with Good.

(*a*) 1 *Pet.* 3. 9. (*b*) *Rom.* 12. 21.

Q. *What Arguments have we to love and do good to our Enemies?*

A. (*a*) God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us. And (*b*) ſo ſhall we be the Children of our Father which is in Heaven: For he makes his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt; (*c*) And is kind to the Unthankful and to the Evil.

(*a*) *Rom.* 5. 8. (*b*) *Mat.* 5. 45. (*c*) *Luke* 6. 35.

Q. *By the Anſwers you have given, I perceive you are far from imagining that the Grace of the Goſpel doth exiſe us from good Works.*

A. We are created in Chriſt Jeſus unto good Works, which God hath before ordained that we ſhould walk in them. *Eph.* 2. 10.

Q. *Is it ſufficient to do good Works with our* outward *Man?*

A. No, but if any Man be in Chriſt (or, *a true Chriſtian*) he is a new Creature. 2 *Cor.* 5. 17.

Q. *What is it to be a new Creature?*

A. To be a new Creature, is to be (*a*) renewed in the Spirit of our Mind: (*b*) and to obey from the Heart.

(*a*) *Eph.* 4. 23. (*b*) *Rom.* 6. 17.

Q. *Why is it neceſſary to be renewed in the Spirit of our Mind?*

A. It is neceſſary to be renewed in the Spirit of our Mind, becauſe (*a*) a corrupt Tree cannot bring forth good Fruit, nor a good Tree bring forth evil Fruit. (*b*) And out of the abundance of the Heart, the Mouth ſpeaketh.

(*a*) *Mat.* 7. 18. (*b*) *Chap.* 12. 34.

Q. *For what* other *Reaſon is it neceſſary that we ſhould be renewed in the Spirit of our Mind, and pure in Heart?*

A. It is alſo neceſſary, becauſe Chriſt gave himſelf for us, to redeem us from all Iniquity, and purify to himſelf a peculiar People, zealous of good Works. *Tit.* 2. 14.

Q. *Is there any other Reaſon why it ſhould be neceſſary to be renewed in the Spirit of our Mind, and be pure in Heart?*

A. It is alſo neceſſary, becauſe hereby (*a*) we are made meet to be Partakers of the Inheritance of the Saints in light: (*b*) And except we be born again, we cannot ſee the Kingdom of God.

(*a*) *Col.* 1. 12. (*b*) *Joh.* 3. 3.

Q. *Why can we not?*

A. Becauſe God is Light, and in him is no Darkneſs at all: and therefore we cannot have Fellowſhip with him, and walk in Darkneſs. 1 *Joh.* 1. 5, 6.

Q. *Are you able of your ſelf to believe and repent, and make you a clean Heart, and obey God's Laws?*

A. (*a*) I can do all things through Chriſt that ſtrengthens me: (*b*) but without him I can do nothing.

(*a*) *Phil.* 4. 13. (*b*) *Joh.* 15. 5.

Q. *Is Chriſt ready to enable you with his Grace and Spirit?*

A. He hath promiſed that (*a*) to him that hath ſhall be given, (that is, *that uſeth the Strength he hath already received*) and he ſhall have abundance. (*b*) And that if we who are evil, know how to give good Gifts unto our Children, how much more ſhall our heavenly Father give the Holy Spirit unto them that ask him?

(*a*) *Mat.* 13. 12. (*b*) *Luke* 11. 13.

Q. *What were thoſe Operations of the Holy Ghoſt which were proper and peculiar to the firſt Ages of the Church?*

A. Firſt,

A. First, the Holy Ghoſt, whom the Father did ſend in Chriſt's Name, did teach the Apoſtles all things, and brought all things to their Remembrance whatſoever he had ſaid unto them. *Joh.* 14. 26.

Secondly, (*a*) when the Day of Pentecoſt was fully come, they were all with one accord in one place, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance. (*b*) And they were baptized with the Holy Ghoſt and with Fire; (*c*) when there appeared unto them cloven Tongues, like as of Fire, which ſate upon all of them.

(*a*) *Acts* 2. 1, 4. (*b*) *Mat.* 3. 11. (*c*) *Acts* 2. 3.

Thirdly, When (*a*) they were led before Rulers, (*b*) the Holy Ghoſt did teach them in the ſame hour what they ought to ſay.

(*a*) *Mark* 13. 11. (*b*) *Luke* 12. 12.

Fourthly, To one was given, by the Spirit, the Word of Wiſdom; to another the Word of Knowledg by the ſame Spirit; to another the working of Miracles, to another Prophecy, to another diſcerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues. 1 *Cor.* 12. 8, 9, 10.

Q. *For what End were theſe extraordinary Gifts and Operations of the Holy Ghoſt?*

A. By theſe the Holy Ghoſt was a Witneſs that God hath exalted his Son Jeſus with his Right-hand, to be a Prince and a Saviour, for to give Repentance unto *Iſrael*, and Forgiveneſs of Sins. *Acts* 5. 32.

Q. *What Operations and Gifts of the Holy Ghoſt have and ſhall continue in all Ages of the Church?*

A. The fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance. *Gal.* 5. 22, 23.

Q. *Will God accept nothing leſs than abſolutely Perfect and Sinleſs Obedience?*

A. If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous. 1 *Joh.* 2. 1.

Q. *What are the ſpecial Means in the uſe of which we may expect the conveyance of God's Grace?*

A. They are the *Word, Sacraments, and Prayer.*

Q. What read you of the Word *or* Holy Scriptures?

A. I read that they are able to make us wise to Salvation. 2 *Tim.* 3. 15.

Q. Is it not sufficient to believe as the Church *believes, as the* Papists *say?*

A. No: but I must (*a*) search the Scriptures: (*b*) And prove all things, and hold fast that which is good.

(*a*) *Joh.* 5. 39. (*b*) 1 *Thess.* 5. 21.

Q. May the Scriptures be understood by simple *People in all things necessary to Salvation?*

A. Yes: (*a*) God's Word giveth Light and Understanding to the Simple. (*b*) And if our Gospel be hid, it is hid to them that are lost.

(*a*) *Ps.* 19. 7. *Ps.* 119. 130. (*b*) 2 *Cor.* 4. 3.

Q. Are the Scriptures able to make wise to Salvation without the Addition of unwritten Traditions, which the Papists do make necessary?

A. Yes certainly: For all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, throughly furnished to all good Works. 2 *Tim.* 3. 16, 17.

Q. How must we read and hear the Word?

A. (*a*) We must lay apart all Filthiness and Superfluity of Naughtiness, and receive with Meekness the ingrafted Word, which is able to save our Souls. (*b*) And as new-born Babes, desire the sincere Milk of the Word, that we may grow thereby.

(*a*) *Jam.* 1. 21. (*b*) 1 *Pet.* 2. 2.

Q. Then meer hearing or reading the Word *is not sufficient?*

A. We must be Doers of the Word, and not Hearers only, deceiving our own selves. *Jam.* 1. 22.

Q. What must we do besides reading and hearing God's Word, that we may yield Obedience to it?

A. We must (*a*) hide it in our Hearts, (*b*) and meditate therein.

(*a*) *Ps.* 119. 11. (*b*) *Ver.* 15.

Q. Must we not also pray to God for his Blessing to make the Word effectual?

A.

A. Yes: We muſt pray unto God to (*a*) teach us the way of his Statutes: (*b*) And to incline our Hearts unto his Teſtimonies.

(*a*) *Pſ.* 119. 33. (*b*) *Ver.* 36.

Q. *How many Sacraments are there?*

A. Two: Baptiſm, and the Supper of the Lord.

Q. *What is Baptiſm?*

A. Baptiſm is (*a*) waſhing with Water, (*b*) in the Name of the Father, the Son, and the Holy Ghoſt.

(*a*) *Acts* 10. 47. (*b*) *Mat.* 28. 19.

Q. *What is the inward ſpiritual Grace of Baptiſm?*

A. It is the (*a*) waſhing of Regeneration, (*b*) or the waſhing away of Sins.

(*a*) *Tit.* 3. 5. (*b*) *Acts* 22. 6.

Q. *What doth your Baptiſm oblige you to?*

A. My Baptiſm obligeth me to put on Chriſt. *Gal.* 3. 27.

Q. *What is it to put on Chriſt?*

A. To put on Chriſt, is to name the Name of Chriſt, [or, *to profeſs Chriſtianity,*] and depart from all Iniquity. 2 *Tim.* 2. 19.

Q. *How doth your Baptiſm oblige you to depart from all Iniquity?*

A. So many of us as are baptized into Chriſt, were baptized into his Death: therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. *Rom.* 6. 3, 4.

Q. *Doth not our Baptiſm oblige us to love one another, and to keep the Unity of the Spirit in the Bond of Peace?*

A. Yes: For by one Spirit we are all baptized into one Body. 1 *Cor.* 12. 13.

Q. *What is the Lord's-Supper?*

A. The Lord's-Supper is (*a*) Bread broken and eaten, and Wine poured forth and drunk, in remembrance of Chriſt: (*b*) who was wounded for our Tranſgreſſions, and bruiſed for our Sins: (*c*) And whoſe Blood was ſhed for the Remiſſion of our Sins.

(*a*) *Mat.* 26. 26, &c. *Luke* 22. 19. (*b*) *Eſay* 53. 5. (*c*) *Mat.* 26. 28.

Q. *How long is the Death of Christ to be remembred in the Lord's-Supper?*

A. As often as we eat this Bread, and drink this Cup, we do shew the Lord's Death till he come, [or, *till he comes to Judgment.*] 1 Cor. 11. 26.

Q. *May the Cup be denied to any that receive the Bread, as the Papists do to all the Laity?*

A. No certainly: For Christ took the Cup and gave thanks, and gave it to them, saying, Drink ye all of it, *Mat.* 26. 27.

Q. *Is the Lord's-Supper a proper Sacrifice, or is the Body of Christ again offered up therein for the Quick and Dead, as the Papists say?*

A. No, by no means: But (*a*) his Death is therein shewed forth: (*b*) For *otherwise* must he often have suffered, but now once hath he appeared to put away Sin, by the Sacrifice of himself.

(*a*) 1 *Cor.* 11. 26. (*b*) *Heb.* 9. 26.

Q. *What is the Meaning of those words,* Take, eat, this is my Body?

A. Christ hath told us his Meaning, in saying, *Do this in remembrance of me.* Luke 22. 19.

Q. *Is Christ's Body confined always to Heaven?*

A. The Heavens must receive [or, *retain*] him, until the times of restitution of all things, [or, *till the last Day.*] *Acts* 3. 21.

Q. *How may we worthily receive the Lord's-Supper?*

A. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. 1 *Cor.* 11. 28.

Q. *What if you should receive the Lord's-Supper unworthily,* that is, *in the allowance of known Sins?*

A. He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body, [or, *not making a difference between the Lord's Supper and his ordinary Meals.*] 1 Cor. 11. 29.

Q. *What is the Advantage that accrues to those who worthily receive it;* that is, *that receive it with firm Resolutions against all Sin, and with a thankful Sense of the Love of Christ?*

A.

A. To such the Cup of Bleſſing which we bleſs, it is the Communication of the Blood of Chriſt; and the Bread which we break, it is the Communication of the Body of Chriſt. 1 *Cor.* 10. 16.

Q. *How doth the Receiving the Lord's-Supper farther engage unto Holineſs?*

A. The Receiving thereof doth farther engage us to Holineſs, as it is a ſhewing forth of Chriſt's Death; whoſe Love *in dying for us* conſtraineth us [*to all holy Obedience:*] becauſe we thus judg, that if one died for all, then were all dead; and that he died for all, that they which live, ſhould not henceforth live to themſelves, but unto him which died for them, and roſe again. 2 *Cor.* 5. 14, 15.

Q. *Doth it not for the ſame reaſon in a ſpecial manner engage us to* love each other?

A. Yes: For we are commanded to walk in love, as Chriſt alſo hath loved us. *Eph.* 5. 2.

Q. *For what* other *Reaſon doth it engage us to love each other?*

A. For this Reaſon, becauſe we being many, are one Bread and one Body; for we are all Partakers of that one Bread. 1 *Cor.* 10. 17.

Q. *What is Prayer?*

A. Prayer is the making known our Requeſts to God, with Thankſgiving *for all the good things we have received.* Phil. 4. 6.

Q. *Muſt not our* Hearts *go along with our Words?*

A. We muſt lift up our Hearts with our Hands unto God in the Heavens. *Lam.* 3. 41.

Q. *Then you cannot think it lawful to pray in an unknown Tongue, as the Papiſts generally do?*

A. No, in no wiſe: Seeing we muſt (*a*) pray with the Underſtanding, (*b*) and pour out our Hearts before God.

(*a*) 1 *Cor.* 14. 15. (*b*) *Pſ.* 62. 8.

Q. *Is it not for the ſame Reaſon unlawful to uſe Prayers in the Publick Congregations in a Language unknown to the generality of the People, according to the Cuſtom of the Popiſh Church?*

A. (*a*) Except Men utter by the tongue Words eaſy to

be

be underſtood, how ſhall it be known what is ſpoken? for they ſhall ſpeak into the Air: (*b*) and how ſhall the Unlearned ſay *Amen*, ſeeing he underſtands not what is ſaid? (*c*) Therefore St. *Paul* ſaith, he had rather ſpeak five Words in the Church with his Underſtanding, that he might teach others alſo, than ten thouſand Words in an unknown Tongue.

(*a*) 1 *Cor.* 14. 9. (*b*) *Ver.* 16. (*c*) *Ver.* 19.

Q. *In what poſture of Body ſhould we pray?*

A. We ſhould bow down and kneel before the Lord our Maker. *Pſ.* 95. 6.

Q. *How muſt we do that our Prayers and Thanksgivings may be accepted?*

A. (*a*) We muſt lift up holy Hands without Wrath and doubting (*of God's Power or Goodneſs.*) (*b*) And whatſoever we do in Word or Deed, we muſt do all in the Name of our Lord Jeſus Chriſt, giving Thanks unto God, and the Father by him.

(*a*) 1 *Tim.* 2. 8. (*b*) *Col.* 3. 17.

Q. *May we not pray to the Angels, and the Virgin* Mary, *and other Saints, as the Mediators with God for us, as the Papiſts do?*

A. 'Tis utterly unlawful ſo to do: For there is one (*only*) Mediator between God and Men, the Man Chriſt Jeſus. 1 *Tim.* 2. 5.

Q. *What if we regard Iniquity in our Hearts when we pray?*

A. (*a*) If we regard Iniquity in our Hearts, the Lord will not hear us. (*b*) But if any Man be a Worſhipper of God, and doth his Will, him he heareth.

(*a*) *Pſ.* 66. 18. (*b*) *Joh.* 9. 31.

Q. *What ſhall be after Death?*

A. It is appointed to Men once to die, and after this the Judgment. *Heb.* 9. 27.

Q. *Who ſhall be the Judg?*

A. The Father judgeth no Man, but hath committed all Judgment unto the Son. *Joh.* 5. 22.

Q. *Who muſt appear before this Judg?*

A. We muſt all appear before the Judgment-Seat of Chriſt. 2 *Cor.* 5. 10.

Q. *Wh*

Q. *Why must we all appear before Christ's Judgment-Seat?*

A. That every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. 2 *Cor.* 5. 10.

Q. *Who are they that shall not be condemned by this Judg?*

A. There is no Condemnation to them that are in Christ Jesus, [or, *are true Christians,*] who walk not after the Flesh, but after the Spirit. *Rom.* 8. 1.

Q. *What shall immediately go before the general Judgment?*

A. All that are in the Grave shall hear the Voice of the Son of God, and shall come forth. *Joh.* 5. 28.

Q. *What shall follow the general Judgment?*

A. To them, who by patient Continuance in well-doing, seek for Glory, Honour and Immortality, *Christ will give* eternal Life; but to them who do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth evil: But Glory, Honour and Peace, to every Man that worketh good. *Rom.* 2. 7, 8, 9, 10.

Q. *What shall become of this* World *after the* Judgment?

A. The Heavens shall pass away with a great noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein shall be burnt up. 2 *Pet.* 3. 10.

Q. *Seeing you profess to believe these things, what manner of Person ought you to be?*

A. (*a*) I ought to live in all holy Conversation and Godliness, and to be diligent, that I may be found of God in Peace, without spot and blameless. (*b*) And to be stedfast, immoveable, always abounding in the Work of the Lord, for as much as I know that my Labour is not in vain in the Lord.

(*a*) 2 *Pet.* 3. 11, 14. (*b*) 1 *Cor.* 15. 58.

THE END.

The Creed.

I Believe in God, the Father Almighty, Maker of Heaven and Earth; And in *Jesus Christ*, his only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried: He descended into Hell; the third Day he rose again from the dead: He ascended into Heaven, and sitteth on the Right-hand of God the Father Almighty: From thence he shall come to judg the Quick and the Dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body; And the Life Everlasting. *Amen.*

The Lord's Prayer.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; And forgive us our Trespasses, as we forgive them that trespass against us: And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The

The Ten Commandments.

I. GOD ſpake theſe Words and ſaid, I am the Lord thy God, Thou ſhalt have no other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and ſhew Mercy unto thouſands of them that love me and keep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter; thy Man-Servant, and thy Maid Servant, thy Cattel, and thy Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh Day: Wherefore the Lord bleſſed the ſeventh Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

VI. Thou ſhalt do no Murder.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

A Morning Prayer.

O Moſt Bleſſed and Glorious Lord God, I thy poo
Creature do deſire in all Humility to offer up u
thee my Morning Sacrifice of Praiſe and Thankſgivi
which I beſeech thee moſt graciouſly to accept in
through thine only begotten Son, and my dear Saviour.

I praiſe *thy* holy Name, that *thou* haſt *preſerved me* fr
the Dangers of the Night paſt, whereas I might have ſl
the Sleep of Death; that *thou* haſt *refreſhed* my Body wi
comfortable Reſt, and haſt raiſed *me* to *ſee the Light* of anot
Day, to walk *before thee* in the Land of the Living. In
O Lord, I live, and move, and have my Being; and u
thee am I indebted for all the Comforts of my Life, wh
are more than can be numbred. O that the Riches of t
Goodneſs, and Forbearance, and Long-ſuffering, might le
me to Repentance. Lord, humble me, that I have not re
dred unto thee according to the great Mercies I have r
ceived from *thee*; that I have been ſo forgetful of *thee*, a
diſobedient to thy holy Laws, that I have ſinned agai
Heaven and in thy ſight, and have made my ſelf unwort
to be called thy Child, and to receive the leaſt go
thing at thy hands.

Good Lord, give me ſuch a ſenſe of my Sins, as may b
get in me an holy Hatred of them, and that godly Sorro
for them, which may cauſe me for ever to leave and fo
ſake them: And then according to thy tender Merci
in Chriſt Jeſus, be thou graciouſly pleaſed to blot out
mine Iniquities, and to give me the free and full pardo
of them.

Enable me by Faith to embrace the Promiſes, and ob
the Precepts of the Goſpel: Give me ſuch a Faith as m
purify my Heart, and overcome all the Temptations
the World, the Fleſh, and the Devil.

O let thy Holy Spirit ſanctify me throughout, and give me more and more Grace and ſtrength, whereby I may be enabled to ſubdue all my corrupt and ſinful Affections.

O let thy Grace which hath brought Salvation to me, teach me, that, denying Ungodlineſs and worldly Luſts, I may live ſoberly, righteouſly, and godly in this preſent World: Looking for that bleſſed Hope, and the glorious Appearance of the great God, and our Saviour Jeſus Chriſt; who gave himſelf for me, that he might redeem me from all Iniquity, and make me zealous of good Works: Wean my Heart from all the Vanities of this World, and help me to ſet my Affections on things above, where Chriſt ſitteth at the Right-hand of God. And I beſeech *thee* to watch over me for good this Day; grant that I fall into no Sin, nor run into any kind of Danger; but that all my Doings may be ordered by thy Laws, to do always that which is righteous in thy ſight.

Together with my ſelf, do good unto all Mankind: Let the whole Earth be filled with the Knowledg of the Lord, as the Waters cover the Sea.

Bleſs thy Church in theſe Kingdoms: Bleſs our King and Queen, and all that are put in Authority under them.

Be good and gracious to all my Relations, Friends and Acquaintance, and to this whole Family.

O that we may have Grace to ſerve thee acceptably, with Reverence and godly Fear, and ſo live together *here*, as that we may live together in thine *Heavenly Kingdom*.

Forgive, *I beſeech thee*, all mine Enemies, and give me Grace to love them, and to do good unto them: Relieve all that are under any Affliction: And guide us all by thy Counſel, till at laſt thou ſhalt receive us to Glory, through the Mediation of our Lord Jeſus Chriſt, in whoſe holy Name and Words I continue to pray:

Our Father, &c.

An Evening Prayer.

UNto thee, O Lord, I commend my ſelf this Nigh
returning thee all poſſible Praiſe for my Preſerv
tion, and all the Comforts of this Day, and my Life pa
but eſpecially for that unſpeakable Gift of thine, Jeſu
Chriſt; and all the bleſſed Helps and Advantages for th
obtaining Eternal Happineſs, which thou haſt vouchſ
fed me in and through him.

O let this Love of thine conſtrain me to all holy Obed
ence: Let me be perſwaded by thy Mercies to offer u
my ſelf a living Sacrifice, holy and acceptable unto the
which is my reaſonable Service.

I humbly beſeech thee, remember not againſt me a
of the Follies or Infirmities I have been guilty of, an
keep me this Night under the Wings of thy Providence
Let not any Fears diſturb me, nor evil Thoughts ſeize o
me: Give me comfortable Reſt and Sleep, and raiſe m
up in the Morning with a quick ſenſe of thee my Go
and with renewed Reſolutions to ſpend the Remainder
my Life in thy Fear, and to thy Glory. This I hu
bly beg in the Name of thy Son, and my dear Savio
Jeſus Chriſt, and farther pray as he hath taught me:

Our Father, &c.

FINIS.